J. Steven Moore

Archeology Education at Fort Frederica

Fourth grade students are participating in a remarkable partnership between the National Park Service and Glynn County, Georgia, public and private schools. The partnership brings local school children to Fort Frederica National Monument, St. Simons Island, Georgia—a former British colonial settlement from the 1730s and '40s—for an in-depth study of the site's history and the hands-on techniques used to uncover that history. Begun in 1994, the archeology-education program, as it is known, has introduced more than 5,000 students to their local history and archeology principles and methods.

Ironically, the program's very establishment was made possible by the failure to strictly adhere to the same principles of archeology we seek to instill in the children. The "dig site" encompasses an area where archeologists, working in the 1950s, reburied thousands of artifacts they found at Fort Frederica. Their rationale for such an unorthodox treatment of colonial material involved several factors. At the time, they wanted to learn about Fort Frederica as quickly as possible. This meant focusing on the big picture, trying to find house foundations, the location of fortifications, and their arrangement to one another. Artifacts that were conserved were more extant than not or regarded as somehow contributing to the overall picture of Fort Frederica. Otherwise, artifacts that failed to meet these criteria were regarded as redundant and—lacking the necessary space for their storage—the NPS deposited them in a trench outside the historic boundaries of Fort Frederica. Here they remained largely undisturbed for more than 30 years until being unearthed in 1994. The failure to properly record and classify the artifacts, although representing a major loss in the historic record of Fort Frederica, became a mother lode of information for local school children.

The archeology program involves more than just turning kids loose to retrieve 18th century artifacts. Before beginning the "dig," students must first undergo some intensive preparation. A curriculum helps teachers plan lessons about Fort Frederica.* Classes are divided into four groups and each group is assigned to study one of the original families that settled at Fort Frederica in 1736. In addition to learning about the overall history of the fort, students learn about how their families made a living, how many children and servants they had, and what their houses may have looked like. They also receive a copy of a town map of Frederica which they color and label. All this combines to give them a better understanding that Fort Frederica was once a real place where real people lived.

A field trip to the park follows the classroom study. It involves a guided tour with a park ranger that introduces the students to the excavated ruins preserved in the park. It combines history (what we know about Fort Frederica from written records) with archeology (what we learned by digging up the past) and students are encouraged to do deductive reasoning as they examine ruins in the park to determine what can be learned from their design, construction, and location.

The second half of the field trip involves a mapping exercise in which students measure one of the town lots occupied at Frederica. The purpose is to help students understand that much activity in colonial times occurred not in the house, but in the yard. Students are then asked to use their imagination and draw those things they think their families had in their respective yards (e.g., privies, trash pits, gardens, or in one instance, a pig pen) on a lot map.

The field trip concludes with an examination and discussion of real artifacts that represent the lives of their individual families. As artifacts are displayed, students are asked to identify the object and indicate to which family it belonged. The goal is to get students to link tangible objects with an intangible past and more importantly the people who inhabited that past.

Finally, both before and after the dig, students learn about archeology concepts in their classroom. Glynn County employs a full-time teacher, Ellen Provenzano, to handle this activity with all 40 of its fourth grade public school

classes. She meets with students prior to the dig to explain the excavation methods they will use. Following the dig, students return to a fully outfitted archeology lab where they clean, count, and classify the artifacts. A separate post-dig lesson concludes the segment and gives students an opportunity to reflect on their new knowledge. In sum, students meet with a teacher or park ranger on no fewer than five occasions. The hope is that in fostering their natural curiosity about the past, they will develop a strong preservation ethic and a respect for their cultural heritage that will pay dividends far into the future.

Note

* For more information about the Teaching with Historic Places teacher's curriculum used in this program, see "Digging History at Fort Frederica," *CRM* 23:8(39).

J. Steven Moore is a park ranger at Fort Frederica National Monument, St. Simons Island, Georgia. He can be contacted at Route 9, Box 286-C, St. Simons Island, Georgia 31522 or at 912-638-3639.

Wade Broadhead

On the Road

"Disturbed" Roadways as Window to the Past

Every year millions of Americans use back country roads to enjoy and to explore America's vast public lands. Recent events such as the Sagebrush rebellion in Nevada, and the controversy over the management plan proposed by the White River National Forest in Glenwood Springs, Colorado, have brought attention to the role and scope of the roads in our nation's public lands. During this land management debate, the effects of roads on endangered habitat, the increasing noise pollution, and the acceleration of erosion are issues that are always mentioned. The effects these roads have on cultural resources are almost always muted. These issues have opened many debates over our backcountry roads, but this paper will focus on the effects that the upkeep of these roads may have on cultural resources. The routine maintenance of these debated roads have been underway for many years and recent efforts to survey such roads before routine road maintenance have proved beneficial and enlightening for archeologists working for the Bureau of Land Management (BLM).

The maintenance of backcountry roads is a rather simple process consisting of using heavy equipment to insert water bars and smooth rough sections of two-track roads. This blading is conducted to facilitate transportation and, more importantly, to counteract erosion created when roadbeds become stream channels for precipitation, thereby severely down-cutting into previous soils. Over the last three years the BLM in Gunnison, Colorado, has been conducting cultural inventories of their backcountry roads prior to road maintenance in an attempt to deflect road maintenance activities away from archeological sites. These surveys were conducted on roads previously "disturbed" by road blading long before the nation's cultural preservation laws came into effect. These surveys conducted on previously bladed roads revealed many new archeological sites, while only minimally inconveniencing the upkeep of backcountry roads for all Americans.

By simply walking these disturbed roads for routine maintenance, one can alleviate further damage to significant archeological sites, continue the upkeep of public roads by redirecting water bar installation, and create an opportunity to increase the archeological understanding of an area by means of long linear transects through usually minimally surveyed areas.

Since its inception in 1998, the BLM Gunnison has surveyed 60 miles of road slated for road maintenance and identified 71 new cultural resources. While some of these sites are small isolated finds, many are either significant or potentially significant archeological resources. As the BLM archeologist conducting the survey, I walked the ten-foot-wide road at intervals of five